M1804, Part I

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Must Remain in
Transcription Room

M1804

DAY - Friday DATE - 3/20/70

West Town
[redacted]

I want to talk about something quite serious, because I believe it has to do with the possibility of continuation of this kind of Work. I think it is necessary that you understand that there are principles involved which have to be acknowledged. In the second place, they have to be seen in its proper -- in their proper light. In the third place, there have to be people who wish to maintain it. I talk about principles. Of course, the principles relate to that what one considers one's inner Life. And what are the principles? They adhere to behavior forms in outer life. I think about that we have to be quite clear, because what are we doing here? To be able to have something to take away the dangers of the city? Or to find something for oneself when the rest of the world is very much in chaos? To have within oneself, a stability, that regardless of whatever different kind of events may happen that one can still retain one's equilibrium, without going into detail about how and also the other by-products which at times even become the main product, the creation of certain things which, of course, do not exist, otherwise they wouldn't have to be created and which have to have a certain form and also

a content of life which is not entirely familiar to us as we live on earth and as we have been used to behave in a certain way. I'm talking now about the principle of honesty. I think it is something that you really must know because I'm sure you really don't know. And that's why I say it belongs to your inner Life because in outer life it doesn't matter so much if you are dishonest. Honesty in our terminology of inner Life is the behavior of your conscience. You can use another word; you can say conscientious. You probably will understand it a little better. But what it means is that when I say, yes, I say, yes, and I mean it; that when I commit myself then I commit myself.

You see, we want to live here above board. We want to live in this community so that no one can point a finger at us; that we're not only industrious and that we keep busy and also that some of them might gradually find out that there is a certain aim which we call the development of man to become a Harmonious Man, a Man on earth harmonious, a man conscious and conscientious. Because that has very little meaning for the different people who are not familiar, surely not with us, because we have no chance to talk about that too often and it would not be right to talk about such things with people who are not - let's call them for a moment - not initiated. That is, they don't belong, not to us. They belong to the rest of the world. As far as I'm concerned, they can stay there. We have a little different aim and I would like you to understand that quite well because if you don't understand it; that is, if you don't agree, if you feel that what I'm saying is not right and not applicable to you, then in my opinion you don't belong here.

What do I mean by honesty? To be as good as one's word. The word then has to be truthful. Your behavior has to be truthful. Everything that leads

up to your behavior, which are your thoughts and which are your feelings, they have to be truthful to create or, as a result of such thoughts and feelings, to manifest a behavior which is reliable, a behavior which has the principle of Conscientiousness. A behavior, if possible, when it is a development of one's inner Life, already can have the beginning of a Conscience in accordance with the Laws of the Sun instead of the laws of the earth. How do we know? For oneself, one knows. Gradually one makes one's own rules. If they can be Objective in the sense Gurdjieff means it; that they are based on Objective Morality to indicate a certain way of living in accordance with principles which of course must be honest, otherwise they will never hold any water. When it is not honest, it won't live; it will die. Lies always will die; or they die with you. Sometimes your life is a lie for yourself without wishing to admit it and then it goes down into the grave with you. It is perhaps your secret. But when one talks about Objective Morality and one satisfies first what is required for ordinary earth in order to be able to live in accordance with, you might say, the beginnings of the makings of a Harmonious Man, one starts then gradually to attach a little more value the deeper such morality goes. And then one's behavior in the light of other people, in relation to them, becomes important. And the next step is that your behavior becomes important in relation to yourself and that the judgement is in your Conscience. The truthful forms of behavior - I said, that you say, "yes" it is, yes; and, "no" of course must be, no; - it includes your dependability. And as a result of that you will receive trust from others. Because if you're not conscientious, people will not trust you.

There are different ways now that we can test out how we are, because we are in contact with the outside world - quite definitely intentionally - in order to test out what is the level of your being, what is the amount and

the kind of quantity of material, the kind of caliber of what you call your inner life; what the motivations are which quide you in your behavior when you execute or follow up on certain responsibilities which partly have been laid on you and partly you have chosen. For instance, we have now different activities with different people responsible. It is of course logical that each activity relates to another one; that one, of course, is on a friendly basis; that one must understand that certain things have to be done in a certain way in one activity which sometimes - when the activity can be of use to another - can also then be exchanged. I do not like to keep such things only on a friendship basis. I would like to be really commercial so that when work is done honestly one is paid honestly. I look at these activities in the midst of our dishonest world, in the midst of highway robbery, in the midst of having to lock everything away and be careful that no burglers will come into your home and steal things away from you; in the time and during these times when laziness is king, when the whole progress of the WORLD is adjusted to make it easier for you; that there is really a desire - on my part, at least, to make it a little bit more difficult ~~by the~~ by the constancy of the wish to want to Work and to be honest in one's Work, reasonably active, active in accordance with the insight and ability you have, active in accordance with the capacity with instuments you have to use, including the health of your body; the sincerity that must precede this, and the result which then has to become acceptable to everybody who is concerned. You are not always honest in the activities that you are engaged in. Sometimes there are other pressures that you think ought to be contemp-- ought to be realized first. For instance,

one starts in a little business and one needs money, so of course you like to get as much as the market would bear. You also may be a little slipshod of what you deliver, hoping to get away from it -- get away with it. I don't believe in such things. If you need money and the shoe string is not long enough, it has to be extended by some means but not at the expense of those who come and buy from you. If you price your articles too high, you will not sell. You will not reach even the market where you could sell. If you deliver things that you have done, you must be quite sure that they are right and delivered well, not hoping, again, for the best. If you want to make charges, that is, if you want to have a bill given to someone, that has to be an honest bill for actual work done and parts used. And that what you are giving has to be as well as you can do and not pretend that it is better when you know it isn't that. Honesty is in making statements about the exactness of what you are engaged in so that someone can trust you. Honesty is that you don't try to get certain things for nothing. Honesty is that you investigate first what the market can bear, not dependent on what you wish in your pocket book. Honesty regarding the different people of the group who have a a special function to fulfill so that perhaps there is an advantage to deal with us, perhaps get a little discount when that might encourage them, for instance, to buy a book, instead of having to go somewhere else. Because the bookstore belongs to us. It is an acitvity of this group as a whole. The prices of the Railroad Store are not entirely correct. There is still not enough emphasis on the work we do. We want to sell our craft. We want to sell what we make. The garage is not always honest. Regardless of how much work there might have to be done, when a car is delivered it is delivered correctly. And otherwise, one should say it's no good yet. We learn. It's not that I hope and expect people to be experts. You see, where one does some work for someone else and it goes out of a daily activity in which one could earn money, it's correct that

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a charge is made in accordance with whatever work is done or whatever the other perhaps can afford. I don't want to -- anything to be given for nothing. If it is on friendship basis, you can have the whole kingdom. But when it is this kind of activity, that has to be kept quite clear; what belongs to one and what belongs to another and to what you are entitled and what the other has to give because he asked you for help which he could not do. If it is too expensive you cannot use such a -- such a form. You have to do it yourself or go somewhere else. But I prefer to stay with our activities as much as possible within the members of the group. You see these are rather small things, but they disturb me. And so from now on, I will make a rule: No prices for anything charged or exchanged. They will simply be attached to whatever you make, unless I know it. I will be the judge of how much such and such and this and that will have to be sold at or what you perhaps can expect. And I will base that on the information which we now will receive through our little office in Warwick. We can discuss things, of course. People can have their own ideas. Why shouldn't they? If I have ideas, you can have yours. But someone will have to tell you. I don't want to have any misuse of anything of this kind. I still will make policy. For that reason, I mention it because it is fundamental to the activity in the future. It's fundamental to the maintenence of this kind of Work. But, you see, it goes even much and much further. It is not just a little bit of something that happens to be sold even if it is made by ourselves to the best of our ability. We have Work here at the Barn. You know that. That is why you come. Many of you will be here tomorrow. There will be a meeting tomorrow at 7:30 to discuss Work; to give you encouragement; to bring back to you

what you think you could extract from this Work, not to forget that particular purpose; as if you take physical work and the activity as a task to which something is attached which has to do with the possible development of yourself. We've operated for a little while with five people who, at the time, I asked to take responsibility and they said, "yes." This time, with the beginning of Spring, and with the beginning of the possibility that we can do more work outside, and, thanks to God, that Robert is back to help - and I mentioned it the other day, Robert is now, in that sense, for this kind of work, my right hand man - I hope I can delegate a variety of things to him and discuss it. And Robert will have five lieutenants to help him. And it is necessary that he can trust them and that he actually can count on whatever they have to do. Now you see it is a difficult situation because each person, when, he says, "I want to take a responsibility," may not always include - he may even be forgetful - about certain things that do exist and also will require certain attention. And it's not that he is dishonest about that in the beginning and maybe certain situations have started to grow up after such a decision. But you see we are engaged in something that is fundamentally correct. And work (CAPITALIZED?) can not be done by one person alone. For that reason I asked five others to help. But then I also must count on them. And it always has been customary to have Saturday and Sunday - as it were - free days devoted to the Barn, if one possibly could. Now it is difficult - I say - when personal requirements may make it in such a way for you that perhaps you would like to attend to that more or less on the basis simply because during the week you're not home; that you would like to do certain things home. But then you see you can not be responsible for what I would like you to do. And I'm not trying to force

anything. But you understand - that then when that takes place and I cannot count on you and your help, although originally I'm quite certain it was well meant when you wished - that these two things cannot be mixed. They're incompatible; and then something has to be done. You see, what I wish is really that the person then has a Conscience and has to consider what is of more importance to his Work; not to his relationships, not to his outside life. What is important for his inner Life and for his Conscience? And I'm not saying that the decision has to be one way or the other, but it has to be considered. And if one honestly says, "I cannot do it," I of course would be the first to relieve you of the responsibility. But then I cannot count on you. Why do I make it less strong? Simply because I will die and I would like responsible people so that these kind of questions are settled before I leave this Earth; that you can understand that for the necessity of maintaining Work certain sacrifices have to be made; and it can be done if one wishes. Do you think that I don't make any? But of course you can say, I love Work, which is true, I do. And I wished you could love Work enough. I wished you could love the group enough. I wished you could understand your relationships with other people sufficiently so that they also could understand what is your aim. Alright. I've said enough.

I want Robert to have at least five people to help him on at least five projects. Each project is under the management of one of the five. It can be mutually decided what kind of projects should be attended to over the weekend. When a person is assigned or has taken a responsibility for that project, he stays with it. He's not going away somewhere. He is honest in his responsibility of taking care that those who work with him can rely on him to be there and to help them, because I would like six or ten people as a little group then to be around such a person who takes the responsibility to work with them and to see that they also remember

themselves in that kind of work. It has not happened so often in the past. There has been a great deal of that kind of dilution and frankly I don't like it. What would you like me to do? To come and check up on you? To be there every once in a while and my presence will of course help a little bit? Because some how or other, every once in a while you do have a little fear. And sometimes you have a little conscience, so that you know that what I'm talking about is correct and you can take it to heart. I assure you. You won't go wrong because, in that respect, I'm very truthful. I would like things to be done, to have them in such a way that they start to carve out their own little niche in regard to Work here; that certain things can be maintained and that every once in a while when there is a conflict - because household duties or certain things that would be very nice - that sometimes there is something else that is really much nicer from an over-all standpoint. But again I say, I don't want to load the dice in the wrong way. It is your conscience. Again I say, I would like Robert to have five reliable people to work with him starting tomorrow morning; and then assigning; and before the meeting takes place that you have gone over who approximately will be there; and who can work with you if you are one of the lieutenants and responsible for a certain job or a project, so that then you can make your plans; and then immediately when perhaps the preliminaries are over that you can go ahead simply, quite simply go ahead and not talk too much. Just attend then to your business. Make sure that if you need a truck, that it is running, that at least it can be used. Make sure that you have the tools - like a shovel or a pick ax. Make sure that you have materials to work with - like lumber; that is

has been bought so that not the last moment someone will have to go to town to get a couple of pieces of lumber because you run short. Plan your day. Plan your weekend. Think a little bit about it. Don't wait for the last moment. Let this kind of work penetrate into your daily life during the week when you have nothing else to do and when you can think a little bit about your duties regarding this kind of work, because the duty is for your inner Life and the growth of yourself. The duty is not because I ask you. The duty is not because the Barn calls for help. The duty is because you have a Conscience or you don't. This is what I would like to make clear; that I hope one can become more and more honest in behavior towards each other, mostly in behavior forms which correspond to the level of your inner Life.

That always will be the problem; that a few who take responsibility have to delegate it to some others so that they again become the instruments which will hold those who are a little greener, hold them together. What is the problem of such communication? How can you, when you are what you are, and let's say you are alive, and you have an ambition, and you would like to become impartial regarding what you are; and that in your activity you use this as something that you strive for so that one says I would like - at least at times - to be sufficiently Conscious, and I would like to make my Conscience function; that you really would like to say that perhaps part of me can at times be awake; that you have love for that kind of a state because you wish it with all your heart, knowing full well that that is a requirement for any man who wishes to grow and become free from the bondage of Earth. When that is fundamentally understood, then you will have interest, and you will become enthusiastic even if the attempts are difficult to make; that you have a certain way in which that kind of Life can be

expressed and then perhaps can be communidated to someone else by means of enthusiasm, by means of making them feel that something is ticking in you of a certain kind and a certain nature, and that then you wish them with whom you are in contact to come up to the level where you are, when it that is higher, and that you are not going to be taken down because the level of those you happen to associate with is too low. And of course, it is so easy to fall down. It's much more difficult to climb up. And it is fairly difficult to maintain your level when you are in ordinary life, and when you want to Work, and when you make attempts and they're honest and sincere, and you have held, you have held on to something, and you are free by yourself, and you remember, and let's say you Work because you make many attempts. I know, we are serious as a group, as a whole. We're stupid in many ways also, sometimes as a whole. But at least there is something that responds to what I am now telling you, otherwise I wouldn't talk about it. And so you are, with the best of intentions, holding on to that what you believe in; and that gives you a certain assurance. And then you enter into a room, and there is a little bit yakety-yak, blah, blah, blah, etc.; or a level which is not entirely correct in relation to where you are. How long can you hold on to what you are? What can your words be to maintain your state? To what extent do you dare to tell them that you wish not to be disturbed by them? You apply it. If you don't wish to swear or to use God's name in vain, and you are associated with a little group of people who don't mind that so much, have you strength of character to tell them to shut up? The strength of yourself will determine what kind of characteristics you will have, what kind of traits of your character will

be formed during your lifetime. The traits of your character will be the foundation on which your harmonious life will rest. They are the pillars that are driven within, maybe a few cracks at first, but gradually driven into the rock of your past. And you will build on that. We say sometimes, almost to make it a little clearer, because we are familiar with that kind of language, to build Kesdjanian and Soul bodies. But, I really mean to build for yourself your inner life, bringing it as much as you can to its own fullgrownness. That is your character which is required to be of essential value and not just an acquired characteristic which doesn't belong to you any longer when you die. You wish to work. You want to hold onto something. You come here for a purpose. All I do is to remind you. Don't forget the aim. Hold onto that aim. It is a right one. It is a truthful one. It does require you to be fair, to remain honest; and then to Work with that, having that in mind before you start, having it in mind after you finish; and try to maintain it as much as you can from beginning to the end. I hope to see you tomorrow. Drink to Gurdjieff. Please do. He was an honest man.

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PART II

Why do we have to learn honesty in ordinary life first? What good will it do? Honesty means, of course, that we're in search for the truth. What good will the truth do? Why do we need it? Aside from the fact or the question, 'is it possible to reach the truth?' The truth is God. There's nothing else but God. If we say we want to be truthful, we have an idea about what it means to be God-like.. What is truth, everywhere and always, dependable without fail? Truth, if called, has to be present. Truth is strength. Truth is everywhere. God is. What's the concept of God for us? For each one of us? If God is there and your conscience can speak, is it His voice? What means are there to get to that point where we really will know; when there is no furthur dispute, no question, just statement of fact, irrefutable, always truthful? You don't talk about the truth. It just happens to be. If you want to assure someone else that you are truthful, don't say it because it may be questioned. The fact that you have to ~~emphasis~~ EMPHASIZE it is wrong. It should be, of course, -- it should belong to the normal Real Man, to the way he is in his behavior - of course, that way dependable - always to be present to himself, to God within him, to live in heaven on earth, to be, just to be, not even to argue, of course, just to be truthful in your behavior, the way you are, the way you are unchanging, the way your life is. The changes are form, behavior, material. All such kinds of matter, truth is free from it. Truth is life, as life force manifested as life. Then it becomes truth when it crystalizes out in a form of behavior which is truthful. This is the way man should be. He should become that. That's why we have to learn what is the value of

truth in ordinary life. That is how one has to become dependable. That is how one has to grow up so that you can become dependable on yourself; that only by means of finding out that truth of yourself will you ever be able to become truth itself; truthful as you ought to be, free from the form, whatever that happens to be with you, with each one of us. Or that what is the reliability is the constant persistence of life manifesting itself. If one could understand that life is eternal and must be, and ever will be and never will die; then one can understand what it is to be truthful. You learn with each other first. You learn to trust them. They trust you. When you make a mistake, when you feel it isn't right, you build your character by admitting it completely the way you actually see it. You can argue if you don't believe it, but be open so that someone could actually convince you. But when finally it dawns on you that the truth was different from what you are thinking, or have been thinking; or your behavior; or even that it is given the semblance of untruthfulness, try to say simply, Yes, I was - in the ordinary sense of the word - untruthful because I was not truthful for that what is my essence. I was not truthful in relation to God. I didn't see him. Don't rationalize. Let things be what they are. Whichever way it happens to be, let it be. The truth is an observation in an objective sense. Truth cannot be tampered with. When you try to tamper, it is not the truth. Immediately, you spoil it. Let it be between people, so that there is a truthful expression of their manifestation not by words; by being, by a level which one can recognize. Truth is uttered in silence. Truth is a language of one's conscience. Truth belongs to an emotional state. Truth becomes a language of your emotions; that is, the action of truth is emotional language. When one wishes to communicate emotionally

it is on the basis of that kind of conscience. That's why I've said all the time, any relationship on an emotional basis must be hundred percent without any argument, without holding anything back, it has to be understood complete; otherwise there is no language. One is a language of completeness. The other is a language of incompleteness. They don't cover each other. They don't give answers to each other. They are foreign languages to each other. Truth only can be met by truth. That is why one learns in ordinary life what it is to be reliable. Such a terrible time one will have. Everything in ordinary life will allow you to lie a little bit, to be hypocritical. You will have all kind of reasons why you want to be that: fear, not having strength enough, shame, not to want to hurt someone else; which is so lovely. Such a beautiful excuse. Why not hurt someone else? Why not be strong? When you actually disagree, when that what the other one is doing is not becoming; why not say it? Just simply not to be hurt than only sadness that such a thing exists somewhere, somehow in someone that such a level of being - something that you don't approve of - that doesn't belong to behavior as people should be; whatever it may be, that one can say, simply, "you know that isn't right." And then leave it. Don't argue. Don't explain. But, one thing; forget it. You have other things to do. When one truth fails and it becomes a lie, don't dwell on it. Let it be. Your responsibility ends with you. You must be truthful. Never mind if someone else isn't. You don't know, and it's not your concern. We have obligations to each other in a group, no doubt. Each person who is untruthful hurts anyone else that's a member of the group. The strength of the group is determined by the weakest link. That is why it's so difficult to live together, to

Work together. We retard each other. We are in each other's way. We are the cause of the failure sometimes of someone else simply because we don't know the language of truth. We use all kind of other little languages; any kind of a form of behavior we think is enough. And it fails many times, sometimes because the time is not ripe for the one person or another. Sometimes it is impossible to use even any language, and you prattle when you try. You make attempts time and time again. Failure, failure. If the truth is in it and can be seen, there is never a failure. This is the necessity of such sincerety expressed in one's Essence. It is not expressed in your outside behavior, necessarily. It can be -- it may not even be understood. What happens? In such a case, one lives as if one is in heaven. One lives as if one is not ~~attached~~ attached to the Earth. One wants to be free and one experiences freedom. And one does not wish to come back. That is the truth of that, that one doesn't want to come back because you're afraid. You're fearful simply because you think you might lose what you have. You will not lose it when it is reality as truth. You will have a hard time to continue to accept life. But when life once is grasped in its fullness, one loves anyone. If one can not get along with each other, it only can be the truth that will make you capable of understanding, because truth is not the understanding itself. Truth is not the result of the motivation. Truth is the impulse, that where life was born. Truth belongs to your inner, inner being. Truth as life in your Magnetic Center remains there undisturbed. It is absolute when it is undisturbed. It becomes visable when Magnetic Center wishes to be set free. And then you are in the outer world with your truth - also with your ignorance - not knowing when to express it; sometimes not

daring: sometimes you might call it - being run over by the circumstances of outer life, of society, of other people, of irresponsible -- not even worthy of the man--the name man, who just happen, and who live so low by the ground that your feet could kick them. This happens at the Barn. This happens in our behavior, the inconsiderateness; not wishing to acknowledge the life of someone else who has as much right to exist as you have. But to help to see that. The recognition of life in someone else can only be made by your own life. Your understanding of life in someone will require for you to live in your life, not in the outside manifestations of it. In order to understand truth, one has to decrystalize the untruth of performance. One has to understand that that kind of truth which is now being manifested need not be manifested and still remain truth. One must know that that truth does not require a word, That truth is one's being, That truth is the reality of one's self, That truth is whiter than snow. That is the reason we talk about it. You will have to face these problems either in this life or later. You may as well prepare. All of us will have to climb; some slow, some a little faster. Ultimately, all of us will climb. We belong to that kind of a current. We belong to evolution. If we don't, we are caught by involution. We go the other way. If nothing is there to stop us, there's nothing to tell us, because we don't know when we go with the current. We have no measure. I think the lord God considered that unfair. I think it was necessary that at a certain time a man still should be warned that he was on the wrong road. And the prophets that come and tell people; the Cassandras which tell about possible destruction; the messangers from above who come and try to put a halt to that involutionary current, telling people like Jeremiah, "repent ye." What is it that does that in an ordinary sense? That is Anulios. That's the function of Anulios; to

give you - as it were - a last chance before you tumble off the precipice into the nether regions, the last chance there is to go from one stream of life into another; the river almost touching each other. This Anulios becomes the wind whipping up the waters of your life and making a spray disappear in the air, hoping then that it will come down in the other stream and be saved. I say, 'it's the last chance in this life.' It is not the last chance in infinity, because there are no more chances in infinity. There never was. It all is then absolute. And each person who is not as yet absolute will have to become absolute as far as his life is concerned. The manifestations will not matter. Life will matter. Sooner or later, that life within one will lose all manifestations. At which point of development that happens, no one will know. But it might happen on Earth. To set your life free you have to be truthful in the eyes of the Lord. Only then - when that appears in front of him - he will open his eye. The truth functions like an electric eye, whenever it is present, the eye of the Lord opens. It is that force that causes truth to exist, and affecting not only the surrounding, but the deepest depth of wisdom, and the greatest possible chance of benevolence. It will give the being of a man the final assurance that he is God's child and that God wishes him to be saved. That is why I emphasize this kind of honesty. It will stand you in good stead when you wish to Work. It will help you in the future even in your life on Earth. It will make, really, a man of you when your conscience start--starts to talk; when together with your consciousness you can depend on the stability of both; so that then as a man you can leave even the stability of the past and continue in the presence of your consciousness and conscience, constatly manifesting as the will of the moment for yourself, your real Self. In such a case,

one praises the Lord for having given one the opportunity. And one praises circumstances, conditions, any surrounding influence, for having given one, in the opportunity, a wish deep enough to adhere to the possibility of a belief that if one could Work, if one could remain honest in Work, if one wishes to receive that truth about oneself, if one in Work could become free from the form in which life is now, if one in Work could become aware of the life of oneself; that then such a man can find within his life, and his form, and his manifestations, and the way he is on Earth, the truth for himself ever lastingly.

I don't drink to the truth, but I drink to the sincere desire to be as truthful as one can be.

So good night.

Transcribed: Mike Palmer
Typed: Linda Reichardt
Proofed: Linda Reichardt
Final Type: Linda Reichardt